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Question Is Whether Jews Members of One Race

Reform Rabbi Quotes Bible Against Scientists

NEW YORK (NJP)—The findings of two Israeli scientists that Jews are members of an ancient Mediterranean people of common ancestry was disputed by a Reform rabbi, who quoted the Bible as his authority.



SILVER

The scientists, Dr. Leo Sachs of the Weizmann Institute, and Dr. M. Bat-Miriam of the Israeli Institute for Biological Research, told the International Congress of Human Genetics in Copenhagen, Denmark, that they used extensive examination of fingerprints to reach their conclusion.

They said that Jews had common genetic factors not found in non-Jews, according to the New York Times.

Rabbi Samuel Silver, editor of American Judaism and director of information of the Union of American Hebrew Congregations, told the paper it was of little consequence what Jews were. What matters, he asserted, is what they have accomplished. "Racial characteristics are secondary to moral and spiritual values which are acquired through education and religious heritage. The notion that all Jews are racially alike is contrary to accounts in the Bible itself which tell of intermingling of Jews with many other strains."

Dr. Jacob R. Marcus, of the

Hebrew Union College-Jewish Institute of Religion, Cincinnati, also questioned the findings.



MARCUS

"When the Jews come on the stage of history, that is to say when we have actual historical evidence about Jews, somewhere about 1500 B.C., they were already a mixed group of the same racial stock of the people who lived in the eastern Mediterranean world. We don't know when if ever they were a so-called pure group. They were not a race but part of the racial group that lived in the eastern Mediterranean world far back in history."

POVERTY KEEPS 5,000 YOUTHS FROM SCHOOL

TEL AVIV (NJP)—In spite of the compulsory education law in Israel, 5,000 school-age children (6 to 14) are forced by poverty to stay home and help their parents.

Disclosed by Tel Aviv Deputy-Mayor I. M. Abramovitch, who serves also as head of the social welfare department in Tel Aviv, the condition was found to be caused mostly by new immigrants who, after being settled in native villages, were making their way to the big city for "riches" and "easy life."

Most of these families fall onto the already-swollen relief rolls of the Tel Aviv municipality, which now numbers 10,000 families, or about 40,000 persons. Of these about 500 are Arab families living in the Jaffa area.

Scorn Disappearing; Israelis Learn Yiddish

LONDON — Israel, once famous for scorning Yiddish in all phases, now has a school to teach children Yiddish.

Melech Ravitch, noted Yiddish writer, told of the development of the Yiddish theater in Israel and denied any discrimination against Yiddish.

Ravitch, who was associated with the Yiddish language daily in Israel "Letzte Nayer," reported a chair of Yiddish being set up at the Hebrew University and explained that "no study of Jews in eastern and central Europe was really effective without the use of Yiddish."

Lone Jew In City Seeks Re-Election

By MRS. ADOLPH H. FINK

National Jewish POST Correspondent

TOOLE, Utah (NJP) — Former Mayor Sol J. Shevlin of this city 35 miles from Salt Lake City, will seek to be returned to the state senate where he has served two terms, with the backing of the Democratic committees of the two counties which he will represent if he wins.

Under a long-standing agreement, the Democratic committee of adjacent Juab County was to propose the candidate for the state senate this year, but the Juab committee relinquished its prerogative "in the best interest of the district and both counties."

Shevlin, although past 70 years old, is expected to wage a vigorous campaign. He is one of the most respected residents of Toole, where he is the only Jewish person. He is a member of Temple B'nai Israel in Salt Lake City.

20,000 MARCH TO GRAVE OF ELIJAH HOPING FOR CURES

HAIFA—The belief in the ability of miraculous cures at the grave of Elijah on Mount Carmel gave this city an almost unforgettable occasion when more than 20,000 persons converged on Elijah's cave on the Day of Consolation, the first day after the Sabbath of Consolation.

Conspicuous among the crowds were aged men and women, many cripples, paralyzed invalids and mentally ill, all hoping for the cure which the Sephardi tradition has said might be expected on this day.

All day long, the steep slope leading up to the cave, which overlooks the blue Mediterranean, was covered with pilgrims struggling up the hillside, according to The Jerusalem Post.

Throughout the marchers would burst into spontaneous hand-clapping, singing, whooping and dancing. Many of the pilgrims brought oriental musical instruments, mostly sheepskin drums, which they beat excitedly during the climb.

Inside the cave, where the pilgrims deposited lighted candles, prayers were recited continuously. Throughout the night, the Torah was read.

ZIONISTS, ANTIS TRY TO SWAY DEMOCRATS

CHICAGO (NJP) — Both the Zionists and the anti-Zionists have made representations to the National Democratic Committee on resolutions now considering the party platform prior to the convention.

I. L. Kenen, Washington, D.C., director of the American Zionist Committee for Public Affairs, testified before the committee at the invitation of its chairman, Congressman Thomas Dodd of Connecticut.

The American Council for Judaism submitted a memorandum to the Committee urging rejection of what it called the Zionist definition of American Jews as invested by Israel with a separate nationality because of religion.

Labor House To Offset ZOA's

TEL AVIV—The United States Labor Zionist movement has opened a tourist home here, which now transfers the party system into the realm of tourism. The Daniel Frisch ZOA House has been operating successfully for some years as the tourist home for General Zionists.

Isaac Hamlin, who recently settled in Israel after heading the Histadrut campaign in the United States for 31 years, and after whom the Farband Hamlin House was named, is director of the center and expresses the hope for it to become the "home away from home" for all working-class tourists.

Tiyur Vetiyl, the Histadrut tourist agency, now will maintain its head offices at the center and plans are afoot to charter a boat for a Passover tour and a special tour for young people with limited means to spend their summer vacations in Israel.

The Center contains reading, recreational, and conference rooms, a library, concert hall, and a restaurant serving meals at popular prices. The home also will act as an investment center, pointing out projects to interested visitors.

U.S. Oil Companies Are Charged With Importing Bias

NEW YORK (NJP)—The Arabian American Oil Co., which has been refusing to hire Jews in the United States, was under attack this week by The American Jewish Congress.

The company is owned jointly by the Standard Oil Co. of New Jersey, the Standard Oil Company of California, the Texas Co., and Socony Mobile.

To Beard Or Not To Beard

TEL AVIV (NJP)—Speaking on his impressions of Soviet Russia, Reform Rabbi George W. Lieberman, of Rockville Center, Long Island, told of his meeting with goateed Marshal Bulganin. When Lieberman was introduced as a Rabbi, Bulganin immediately asked, "How is it possible that a rabbi has no beard?" To this Lieberman smilingly replied, "The beard is not a symbol of rabbinical dignity. Besides, you, Marshal Bulganin, are certainly not a rabbi, but you do wear a beard."

The marshal smiled as well and said, "No. I certainly am not a rabbi."



POLIER

He recalled that under prompting from the State Department, when the issue first arose in 1950, SCAD ruled that religion was a "bona fide occupational qualification for employment in Saudi Arabia."

In his complaint, Polier referred to the recent Senate resolution on Arab discrimination against United States citizens and expressed the hope that the State Department would "cease its interference in behalf of Saudi Arabia and Aramco."

"Perhaps the Saudia Arabian government will persist in its flagrant violations of the UN Charter by its discriminatory anti-Jewish policies, but there is no reason to allow it to export its anti-Semitism to American soil," said Polier.

SCAD announced it will review its position on ARAMCO employment practices, after receipt of the Congress complaint.

Inductions Deferred During Holy Days

NEW YORK (NJP) — Draft boards have been advised to postpone physical examinations or induction of Jewish registrants on the forthcoming holidays of Rosh Hashana, Yom Kippur and Sukkot, wherever possible.

Jewish registrants must make their requests for postponement directly to their local draft boards, the National Jewish Welfare Board, which arranged the deferments, announced.

NEW PROBLEM: CAN SHIPS SAIL ON THE SABBATH?

TEL AVIV (NJP) — Are Israeli passenger and cargo ships which ply the seas on the Sabbath transgressing Orthodox law.

This is the knotty problem which Israel's chief rabbinate is now considering.

The chief rabbinate seems not to relish being forced to provide a decision, but in the past few years the number of requests for a rabbinical ruling, especially from rabbis outside Israel, has increased.

The Lubavitcher Rebbe recently disputed the assertion of engineers of the Shoham line that ships are now so mechanized that sailing on the Sabbath does not require work. The Rebbe is said to have asserted that such mechanized ships may be built in the future, but today's vessels require labor to be manned properly.

The chief rabbinate is not expected to hand down a decision in the immediate future.

13 ISRAELIS GET DEGREES

NEW YORK — Seven Israelis received advanced degrees, and six master's degrees from the New School for Social Research here this summer.

Rewards Tenants for Babies, But What Shall He Do Now?

Kind Jewish Landlord Faces New Problem

CLEVELAND (NJP) — Henry Solomon, the much-publicized Jewish landlord who awards bonuses for children born to tenants in apartment buildings that he owns, has a real problem facing him.

Simply stated, the problem is — Is his bonus program for the birds?

THE UNASSUMING Solomon's baby bonus works like this—\$75 for the first, \$150 for the second, \$300 for the third, \$600 for the fourth and \$1,200 for the fifth. To date he's paid off on 125 children, but never states what

the program has cost him. He started it during the war years when apartments were hard to get and folks with children could not get past a lobby door.

AT ANY RATE, Solomon rented a cabana at a local swimming club where he relaxes with his family during the summer months.

One day while he was there a couple of robins built a nest in his cabana. Of the 300 or so more cabanas, they selected his.

Despite the crowds, they pro-

duced and hatched four eggs and now have four youngsters. The question is, what should Solomon do?

EVEN THOUGH he bears the name of a great wise man, he doesn't know. Many of his tenants who have bonus babies are suggesting that he extend his policy to cover robins.

Meanwhile, everyone, including Henry Solomon, are talking to themselves about the unusual circumstances and the coincidence of it all.

JEWISH PAPER DROPS JUDAISM COUNCIL NEWS

LOS ANGELES (NJP)—Heritage, an Anglo-Jewish paper in Los Angeles, has decided to drop the activities and statements of the American Council of Judaism as legitimate Jewish news.

In a front-page editorial attack on the anti-Zionist organization, the paper accuses the Council of serving only the pro-

fessional anti-Semite and of indicting Jews in this country on the charge of dual loyalty for supporting Israel.

The editorial states, in part, that "we believe it is necessary at all times for the press of our land to be most careful in the presentation of all opposing points of view . . . A dedicated press must be open to the other side." However, the paper claims, "the Council for Judaism is not a legitimate other side."

It also was stated in the editorial that an article written against the Council was refused, indicating that the paper will not publish anything about the anti-Zionist organization—pro or con.

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THE NEWS HOPPER

Rabbi's 13-Year-Old Son Pays 10 Years' Land Rental For Reform School In Israel

Whether the new Reform School in Jerusalem is built or not, the 13-year-old son of a Chicago rabbi has just paid the rental for the ground on which it is hoped the school will be erected. Planking down \$5.20 from carefully saved pocket money, Daniel Polish, son of Rabbi and Mrs. David Polish, assured that the rent for the school's premises are paid for the next 10 years. When Israel turned over the location to HUC-JIR, it set a nominal rental as one Israel pound annually, which figures about 52 cents in U. S. money.

RABBI MOSHE LEVY, chief rabbi of the Belgian Congo, is in Europe searching for three teachers for Jewish centers in Leopoldville, Elizabethville and Luluaburg. . . . A group of 18 Bulgarian tourists have arrived in Israel, the largest single group of tourists from behind the Iron Curtain thus far. . . . The Joint Distribution Committee's Malben has opened its 17th home in Israel at Rishon Le Zion. It consists of 12 pavilion-like buildings housing 120 disabled persons.

IF YOU KNOW of anyone worthy of the first Edwin Rosenberg award for distinguished Jewish communal service, you have until Sept. 15 to nominate him. Nominations should be submitted in writing of 1,500 words or less to the Council of Jewish Federations and Welfare Funds, 165 W. 46th St., New York, 36. . . . A Torah scroll contributed by Jews behind the Iron Curtain was turned over to the New York Board of Rabbis by Rabbi Irving Koslow on his return as one of the delegation from the board which recently toured Russia and other Iron Curtain countries.

IF YOU BRING a clean and decent used shirt to Jack Davis, San Francisco haberdasher, he will credit you with \$2.50 on the purchase of a new one. The used shirts are sent to Israel. . . . And in New York, restaurants are turning over 15 per cent of their proceeds on Tuesday, Sept. 18, to the United Jewish Appeal. . . . Ten teen-age leaders of United Synagogue (Conservative) Youth groups have arrived in Israel on a seven-week pilgrimage, sponsored by the Jewish Agency for Palestine. . . . High Holy Days services will be



Mirror-News Photo.
98 and 85 Wed

conducted in English in Paris for the first time this year for tourists and residents of the city.

BRANDEIS U.'s dream of providing a year's study in Israel for students of U. S. colleges became a reality with announcement of the setting up of a scholarship trust fund by friends of the late David K. Niles, former administrative assistant to Presidents Roosevelt and Truman. Under the program qualified students may spend their junior year studying in Israel, for which they will receive credits at their U. S. school. . . . Thirty-two boys and girls will leave later this month for a year's study in Israel under the auspices of Bnei Akiva of North America, youth movement of Hapoel Hamizrachi, religious labor Zionists. . . . Eighteen Arab girls have been graduated from a six-month course in dress-making at a sewing school conducted by the Pioneer Women at Kfar Yassif.

THE IMMEMORIAL belief that prayer can be answered may be supported from certain recent trends in science, Rabbi Robert Gordis declares in a newly released pamphlet, "The Ladder of Prayer," published by the National Academy for Adult Jewish Studies of the United Synagogue of America (Conservative). . . . A valuable Samaritan manuscript of the Torah dating from the 15th Century has become the possession of the Jewish Theological Seminary of America. The prized manuscript, long known to Dr. Alexander Marx, late librarian, but too costly for the Seminary's budget, was given to the JTS by Harold K. Cohen of Philadelphia. . . . Harry G. Friedman, Louis M. Rabinowitz and Julius Silver of New York in memory of Dr. Marx.

Religious Supplies To Be Sent To Russia

NEW YORK—In a copyrighted story in The New York Times, Rabbi Morris N. Kertzer, one of the delegation from the New York Board of Rabbis who recently returned from a tour of Russia, said Jewish religious articles would be sent from the U. S. to Russian Jewish communities.

"The way these articles are received by the Soviet authorities will offer one clue," Rabbi Kertzer wrote, "in evaluating the many recent avowals of religious freedom in the Soviet Union."

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Aug. 27-Sept. 3—Torah leadership seminar for teen-age congregational youth, sponsored by Yeshiva University at Yeshiva University.

Aug. 30-Sept. 4—Ninth annual assembly, National Jewish Youth conference, Cejwin camps, Port Jervis, N.Y.

THEATRE and MUSIC

"The Diary of Anne Frank," starring Joseph Schildkraut, Cort Theatre, 48th st. East of Broadway. 8:40. Matinees Wednesday and Saturday.

ART

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National Organizations

Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N.Y.

Farband Labur Zionist Order, 45 E. 17th St. N.Y. 4 — OR 3-6500

Jewish National Fund, 42 East 69th St., New York 21 — VA 6-3780

Kashruth Supervisors Union, 205 W. 14th St. — AL 5-7330

National Community Relations Advisory Council, 9 E. 38th. MU 5-1606

Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200.

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WJCongress Speaker Attacks AJ Committee on World Body

NEW YORK (NJP)—A bitter attack on the American Jewish Committee as an "elite" group displaying a "lack of faith in the democratic process as applied to Jewish life" was made this week by Abraham S. Hyman, executive secretary of the World Jewish Congress.

Hyman was answering the Committee's "Statement of Policy on the Attempt to Form a World Jewish Body" (NJP, July 6, '56), in which the Committee outlined its opposition to the projected organization.

AT THE SAME TIME Hyman disclosed for the first time details of the new organization.

According to Hyman, the genesis of the projected body was at the third plenary assembly of the World Jewish Congress in Geneva in 1953. The action, according to Hyman, was based on the acknowledgement by the WJ Congress that "important national groups remained outside its orbit and that the participation of these groups in a world Jewish body would represent real gains to the Jewish people."

AS FINALLY developed, the plans for the new body called for a two-year experimental phase "during which the interested organizations, including the World Jewish Congress will consult with each other on issues which all the constituent organizations agree are appropriate for common consideration. No action will be taken except where there is unanimity and complete freedom of independent action is reserved to the national Jewish organizations with respect to internal questions in the countries where the organizations are situated."

At the conclusion of the trial period, the participating organizations will decide whether to form a permanent world body as part of the World Jewish Congress, Hyman declared.

HYMAN'S STATEMENT takes up one by one the objections present by the American Jewish Committee. It termed "fanciful" the Committee's point that an international Jewish organization would engender the impression that "Jews throughout the world formed a cohesive political unit."

At another point, Hyman addressed himself to his allegation of the committee's view that:

"THE BONDS between Jews of various countries are exclusively those of religion, cultural heritage and common history. . . . We reiterate that 'citizens of the United States are Americans and citizens of Israel are Israelis;' this we affirm with all its implications. . . . The American Jewish Committee is unreservedly opposed to the philosophy of world Jewish nationalism. In our view, the proposed world Jewish body will in time fully express that philosophy."

Hyman said that this view "is not only correct but it is shared by every American Jew in his right mind. . . . But to belabor this obvious point is to invite



ABRAHAM S. HYMAN
Calls Committee Undemocratic

the retort by some non-Jews, 'The lady doth protest too much.'"

HYMAN WENT ON to label the Committee's insistence on this position in connection with the projected world body as bordering "on reckless irresponsibility."

"The statement in this con-

text," he continued, "is pregnant with mischief because it would give the impression that those who do not concur in the Committee's point of view on the conduct of Jewish affairs, are Jews whose loyalty to their countries is suspect. The statement bears a marked resemblance to those made by the (American) Council for Judaism which Jews in America have regarded as contemptible."

HYMAN THEN quoted another objection raised by the Committee:

"Whether our relations be with Jews of Israel or with Jews in any other part of the world, we speak as Americans and advocate policies which in our view serve the best interests of the United States and world peace. Therefore, we cannot condone a permanent global body which sets out to deal with the issues affecting the civic relations of Jews of various countries."

HYMAN proceeded to point

out that the Committee was not the years. Despite its denial, practicing what it preached. He the Committee has always shown asserted that the Committee a disposition to 'go it alone.' It maintains an office in Paris has had a traditional preference "whose director rides the circuit for a stewardship over Jewish of Jewish communities and coun- affairs in the hands of an elite sels them on the civic rights of of so-called 'influential citizens' the Jews of other countries; it to any form of organization in subsidizes groups in South which the elected representatives America whose leaders seek to of the various Jewish commu- influence the governments on nities will have a voice on ques- civic rights of Jews; it jettisoned tions of common interest to the its objections to an international Jewish people. It is, basically, Jewish organization long enough both a fear of and a lack of to combine with several other faith in the democratic process organizations in forming an in- as applied to Jewish life."

ternational organization (through a mere facade) so that it might have consultative status at the United Nations."

The World Jewish Congress spokesman charged that: "This argument, then, reduces itself to the advocacy of a double standard of conduct—one for the Committee and another for a world Jewish body. The argument is consistent with the Committee's interest in keeping Jewish organizational life fragmented in order to enhance its own position as an apparent spokesman for the Jewish people."

FOLLOWING up this contention, Hyman asserted that the "Committee's real objections are those which the Committee has neither the candor nor the courage to admit. The Committee's fundamental objection to the projected organization—provided by its own record through

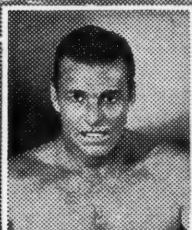
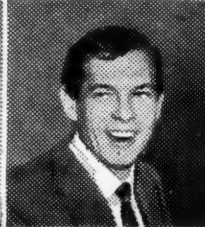
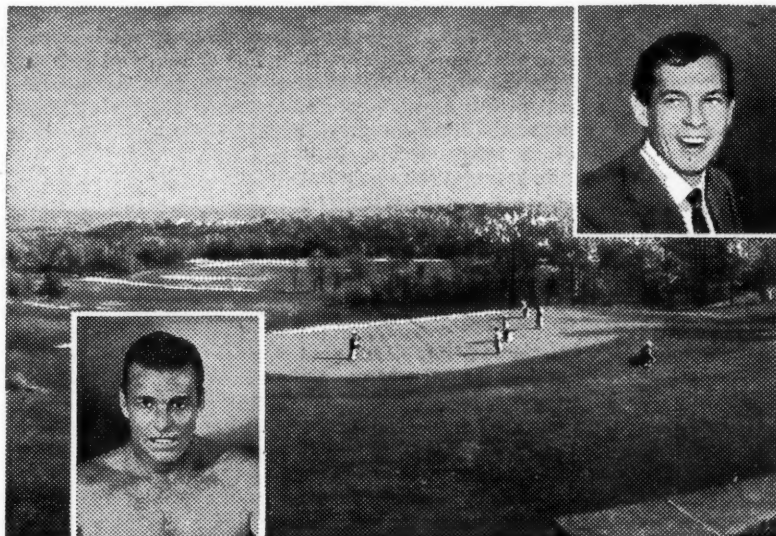
HYMAN disclosed that a series of exploratory meetings were held with B'nai B'rith, the American Jewish Labor Committee, The South African Jewish Board of Deputies, Conseil Representatif des Juifs de France, Alliance Israelite Universelle and the Board of Deputies of British Jews. The B'nai B'rith voted tentatively to join, while the Board of Deputies of British Jews declined.

Hyman said that the AJ Committee gave advance notice that it would reject the invitation if invited to discuss the project.

TENEMENT EXPANDABLE

JERUSALEM—A new expandable tenement, in which the part into which the newcomer can expand when he gets the means serves temporarily as a large veranda, has been developed by the Histadrut-sponsored shikun housing company.

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THE ARTS

REFORM ORGANIZATION PUTS HOLY DAYS SERVICES ON TWO 10-INCH RECORDS

By JOSEPH GALE

The Union of American Hebrew Congregations has an answer for Jews who fail to make

their reservations for Rosh Hashana and Yom Kippur. They can rush right back home and listen to "Selected Liturgical Music for the High Holy Days," two 10-inch LPs performed by Cantor Frederick Lechner and the "Message of Israel" choir directed by Lazar Weiner.

Recorded by the Union primarily for non-commercial radio use, the disc contains 22 holiday highlights lasting 50 minutes and cut into separate bands for convenient separation on the air, in temple or at home. The album costs \$10 and can be ordered only through the Union, at 838 Fifth ave., New York 21.

AS IN previous holiday releases, this one has the integrity and respectability which distinguishes an honest performance. The selections have been chosen

WANT TO GAMBLE?

TRY YOUR HAND IN THE HOLY LAND

By LEO HEIMAN

HAIFA (NJP)—According to local press reports, a French gambling syndicate expert, M. Girardeau, has approached the Israeli government with a proposition to set up a gambling center bigger than Las Vegas or Monte Carlo, in Israel.

The gambling syndicate head declared that his syndicate, one of the most respectable in Europe, is willing to invest millions of dollars in setting up such a gambling center in Israel, either along Las Vegas multiple gambling clubs lines or along the lines of the single giant gambling casino in Monte Carlo.

THE FRENCH syndicate proposes to create this giant Israeli gambling center on the "Israeli Riviera" (Herzliya or Nathanya), and to include all games of chance, from roulette wheels to dice and from faro to the \$1,000 chip poker.

A survey carried out by the syndicate has proved, said Girardeau, that gambling presents a much greater attraction to tourists with money than entertainers of an erotic nature. Therefore, he says, the suggested international gambling center in Israel will attract thousands of rich tourists and millions of dollars to the Jewish State, which can use both.

THE PUBLICITY to make tourists come to the Israeli international gambling center is also suggested by M. Girardeau. Its main slogan will be "Try Your Hand in the Holy Land" and its motto "See the Land of the Bible and Enjoy Yourself, Too."

However, the syndicate's proposal points out, since gambling is considered to be immoral in Israel, the gambling center will be off limits to all Israelis, and police will allow only bearers of foreign passports to enter.

M. GIRARDEAU's proposal is under consideration by the government, and it is difficult to predict what the decision may

be. In the past, the government has rejected several like proposals which had to do with officially organized betting on football, basketball and other games, with the reopening of the Bat Galim Casino in Haifa, and with the establishment of tracks for racing horses, bicycles and automobiles and heavy betting on same.

While all these proposals were turned down, it is noteworthy that the government itself encourages the state-controlled lottery, Mifal Hayapis, the profits of which go for schools and hospitals, and links its loans and debentures to other state-controlled lotteries. Moreover, gambling for money, although officially banned by the law, is rife in all Israeli resorts and in most of the hotels, as well as in many so-called restaurants and taverns.

Thus, acceptance of M. Girardeau's proposal will not mean the introduction of gambling to Israel, but only its organization on an international scale.

MUSICIAN" (Doubleday, \$4.50), about a vastly misunderstood artist whose effort to find himself will elicit the reader's sympathy and wonder.

MAGIDOFF had a difficult problem to cope with: How to treat fairly the overpowering domination of Menuhin's mother, and her effect on the lives of her children and husband, without injuring any of the living members of the family.

He does this by using factual, disarming narrative, shunning any expression of personal bias. His writing is a model of restraint, and the reader is allowed to think for himself.

The conclusion one cannot escape is that Yehudi's mother, by iron will and total control, subjugated almost beyond redemption the lives and wills of her son, two daughters and a rather weak husband—in the name of music and Yehudi's career.

MENUHIN HAD no childhood to speak of, and hardly any youth. His life was so rigidly proscribed that upon reaching his majority he found himself adrift to manage his own affairs, out of touch with the world and his fellows, and apparently known to everyone but himself. The career which his mother devoted her life to fostering nearly foundered under the oppressive weight employed in establishing it, and the violinist was thrust into the world only half-formed as a man.

There is, of course the defense that prodigies do not reach artistic maturity without some such management, but in Menuhin's case it is highly questionable whether he would have been lost to music in a normal family environment. One believes not.

At any rate, the biography reveals much that has been unexplained or misinterpreted, both in Menuhin's music and his political and humanistic convictions. It is a book easy to read and is absorbingly illustrated.

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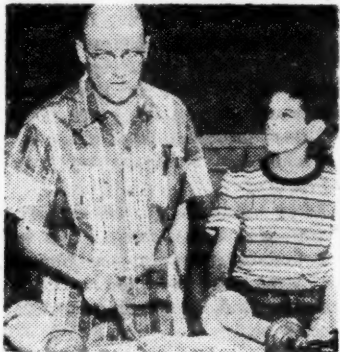
NAMES IN THE NEWS

Victor Borge (Rosenbaum) Half Jewish On Both Sides, Is Planning Trip To Israel

When Victor Borge, Danish-American comedian and concert pianist, was asked by a reporter for The Jewish Chronicle of London whether he was Jewish, the reply was: "I am half and half Jewish; my father was Jewish and so was my mother." Borge confided that his real name is Borg Rosenbaum. He said he left Denmark for the United States before the advancing Nazis. He is planning a visit to Israel.

Eighty-three-year-old Moe Charninsky, who has been living at the Golden Acres Home for the Jewish Aged in San Antonio, Tex., for the past two and one-half years, is looking forward to winning a first prize at the Texas State Fair. The Jewish craftsman who makes works of art from sheets of aluminum won second prize last year. All the bread trays, fruit bowls, ash trays, and other articles Moe makes are sold with half of the proceeds going to the Home and half being retained by Moe. . . . Another oldster made the news this week when Myer Krich, 98, and his young bride of 95, Hinda Jubas, were wed at the Jewish Home for the Aged of Los Angeles. Myer takes long walks and does knee bends and arm stretches daily.

For the first time in its history B'nai B'rith added top Jewish leaders as members at large to its board of governors. It named Sen. Herbert H. Lehman, Philip W. Low, Jacob Alson and Frank R. S. Kaplan. The positions were created by the lodge at its triennial last May and the four were elected by the board



Peter Levinson watches as Rabbi Fierman reads Torah.

of governors on the recommendation of President Philip Klutznick.

Benjamin Rothman, owner of

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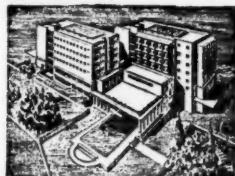
the President theater in New York, is in Israel completing details for the filming of "Sands of the Negev," by Igal Mossensohn, who himself is in New York where he is writing the scenario for the movie. All the shooting will be done in Israel, and Habimah Theatre actors will be used in the main.

All the way from Honolulu came Peter Levinson to the Camp for Living Judaism of the Union of American Hebrew Congregations at Saratoga, Cal. Peter traveled 3,000 miles to attend the two-week session, and he is shown here watching Rabbi Mor-

ton C. Fierman as he reads from the Torah.

Abe Shefferman, of Congregation Adas Israel of Washington, D.C., was re-elected president of the National Association of Synagogue Administrators at its convention recently at the Breakers hotel in Atlantic City. . . . Dr. William B. Furie of Baltimore has been named director of the Miouwauke Board of Jewish Education. . . . David M. Levitt, president of the Doughnut Corporation of America, has been named chairman of the national advisory committee on public relations of the Union of

American Hebrew Congregations (Reform). . . . Rabbi Samuel D. Soskin, of Brooklyn, has been elected president of the alumni association of Hebrew Union College-Jewish Institute of Religion.



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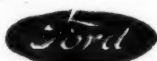
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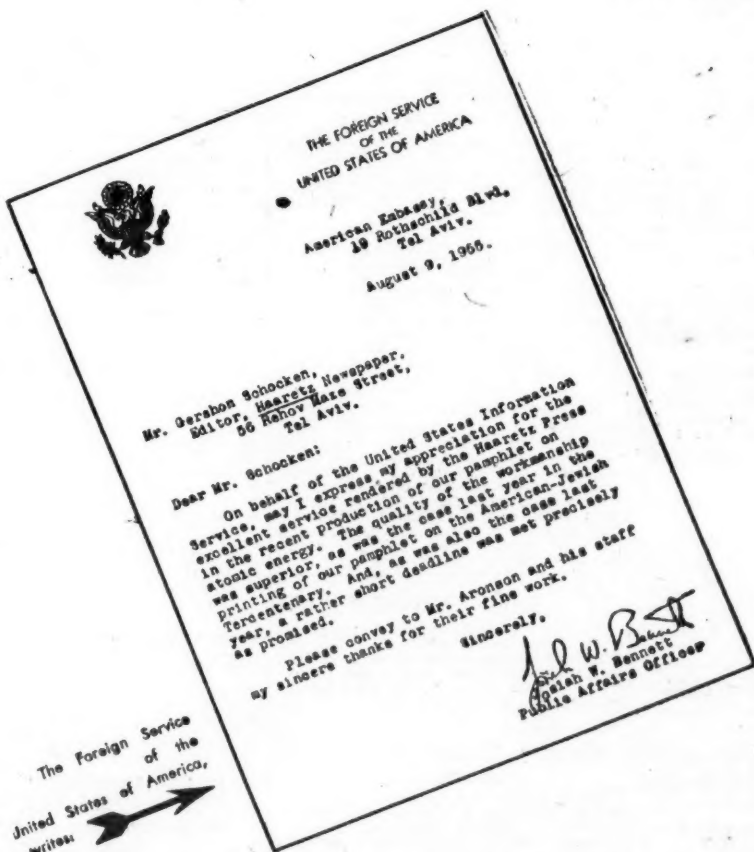
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THE SPORTS POST

It's Not Just Seeing But Doing That Counts

By GEORGE VASS

NEXT TO THE STATUS of progress in the development of the intercontinental ballistics missile, the most closely guarded secret in Washington is the golf score of a temporarily sidelined exponent of the game, one Dwight David Eisenhower.

Not having access to "persons close to the White House"—to borrow a phrase current among political pundits—it would seem hazardous to forward a guess as to Mr. Eisenhower's proficiency on the links. Nevertheless, one

can safely venture the opinion that he can navigate 18 holes in somewhat less than the 103 strokes required recently by Chicagoan Boris Steinberg.

DESPITE this, Steinberg is by far the more remarkable golfer. By no stretch of the imagination can he be labeled a dub.

No mental sneers, please. Believe it or not, 103 strokes is an excellent score.

After all, Boris Steinberg is blind.

Steinberg, 37-year-old vice-

president of Chicago Metals co., took up golf long before he lost his sight more than two years ago. He became such an ardent devotee of the sport, that he could not let blindness deter him from continuing it.

"I LOVE this game," he declares. "I love it as much or more than I did when I could see."

Now and then he still lifts his head to see where the ball is going. But, of course, like the many other blind golfers about the country, he must rely upon his caddy to keep track of the game.

Steinberg possesses—to a superlative degree—the qualities required of a blind golfer; intense concentration and desire, and highly developed senses of sound and touch.

UTILIZING THESE qualities, with the aid of his caddy, he is

able to enjoy golf as much as any of the hundreds of thousands of week-end enthusiasts throughout the country.

Superficially, he differs little from the average golfer. He appears on the links at Chicago's Green Acres country club on many a pleasant week-end day, accompanied by his caddy, and clad in the sport shirt and Bermuda shorts which have virtually become a golfer's uniform.

IT IS ONLY when he starts play that the difference becomes readily apparent. Before each shot the caddy lines up Steinberg's club. This is the most important step in the game. The slightest mistake in lining up the club can send the ball far off course.

After Steinberg takes his swing—and a 240-yard drive is not unusual for him—he places his left hand on the caddy's shoulder and follows him to the next shot.

In a typical game, a fine pitch gave Steinberg a 4 on the 160-yard fifth hole, after he hit his tee shot over the green. He made a 5 on the 366-yard seventh, with the help of a solid 8-iron shot to the green.

ON THE 455-yard 12th, he putted for a birdie, but missed and had to settle for a par. His tee shot was hole-high to the left on the 145-yard 16th.

Sounds pretty good, doesn't it? There are plenty of golfers with two good eyes who would settle for that sort of play. Steinberg, who hasn't seen a golf ball for more than two years,

is resolved to improve on it. Wouldn't care to bet that he won't, either.

SPORTS SHORTS . . . Ring magazine's ratings for August list Robert Cohen as No. 2 challenger for the bantamweight championship he lost to Mario D'Agata in June . . . Russia's national amateur soccer team defeated Israel, 2 to 1, in Tel Aviv for its second consecutive victory in the Olympic soccer tournament over the Israelis . . . Eighteen athletes, including a basketball team of from 10 to 12 players, and both men and women track, shooting and swimming champions, will represent Israel at the Olympic games in Melbourne, Australia, in November.

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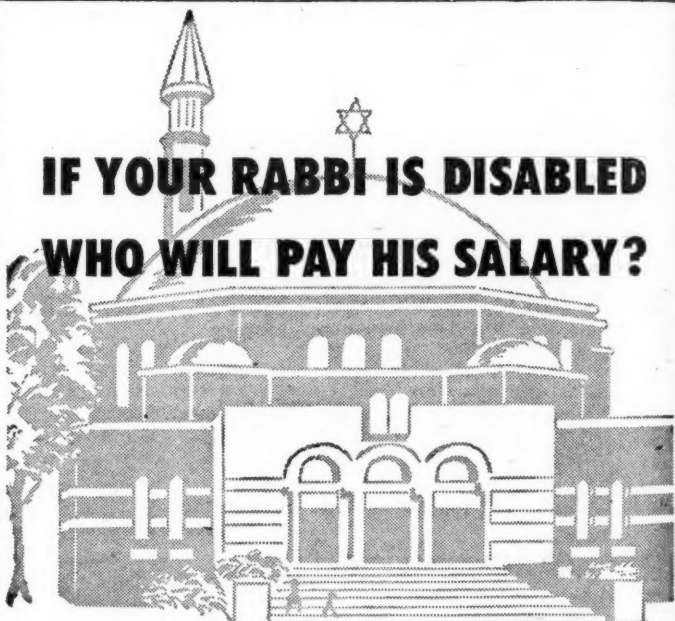
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POST FEATURE PAGE

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What Can Foundation Do Where Judaism Is No Problem?

Police Often Called As SRO Sign Hung Out at Hillel House

By AMOS BEN VERED
National Jewish POST Correspondent

JERUSALEM — Square dancing and American Jazz are among the items featured in the program of Jerusalem's Beth Hillel, a singular branch off the tree of B'nai B'rith Hillel Foundations in the United States.

"The activities of Hillel in Jerusalem are in some ways the exact opposite of Hillel programs in the States," says Rabbi Maurice L. Zigmund, the director, who is on a two-year leave from his post at Harvard and Radcliffe.

"In the States Hillel aims to bring Judaism to the students. In Israel they live in Jewish surroundings and therefore the problem does not apply. Here we represent the larger world of culture to Jewish students; we supply them lectures and books and newspapers and music and magazines, and a place to enjoy them in."

ABOUT 1,500 STUDENTS use the Hillel facilities weekly.

The location of the two-story stone building, just across the street from the main building of the Hebrew University, makes it easily accessible. But the proximity in space is not the only reason for the large attendance, about half the total number of students in Jerusalem. Hillel fills an acutely felt gap in the mental life of the young Israeli, and it does so by providing not only the intellectual stimuli but the elementary physical amenities taken for granted in the Western world.

A visitor from the States might be surprised to find students at Beth Hillel leafing through Time magazine, listening to Mozart music or reading a volume on European history.

In the U. S. there are plenty of reading rooms on every campus, lending libraries, television and concerts. But in the Hebrew University's reading hall there is often standing room only. There are no sororities, few organized social dances, no record libraries. The study room, in which students can spend a few hours in a "bookish" atmosphere without having to be absolutely quiet does not exist.

So Hillel provides the answers for ever-increasing numbers.

"THERE IS NO problem at all of bringing students here," smiles Dr. Zigmund happily.

Hillel does not use a mailing list for announcing its activities. Notices are pasted on a window pane just inside the entrance hall. Sometimes police protection is needed to keep attendance reasonable. During the popular radio program "Three Men In A Boat," which is broadcast from Beth Hillel, students climb drainage pipes, sit two to a chair and sprawl on the floor.

The upper story was recently added by Beth Hillel to the villa acquired from the Swiss Consulate. The hall seats 300 and is often used by government agencies and civic groups for meetings. But during broadcasts there is as often as not an audience of 600 or 700, with many more outside.

Yet the entertainment side is



Hillel House Has Roof Garden

Topped by a roof garden and beautiful in the simple style of Jerusalem, the Hillel House directly across the street from Hebrew University's campus, is shown above. The house was formerly the Swiss consulate, to which has been added an entire new third floor.

not the main aspect of Hillel activities. In spite of the Jewish atmosphere in Jerusalem, where the Sabbath and holidays are observed as a matter of course, there still are fields in which Jewish culture can be taught to young Jews.

A SERIES of talks on Franz Rosenzweig, the 'German-Jewish philosopher was well attended. So was a lecture by Professor Ernst Simon on "Sigmund Freud the Jew." Recently two symposia on Achad Ha'am were held analyzing his idea of Israel as a cultural center rather than a political group. Dr. Margaret Mead, the noted American anthropologist, also lectured at Beth Hillel, on "Cultural readiness for Change"—her theories applied to current events in Israel and the absorption of immigrants. Police protection was again necessary.

Beth Hillel is, of course, an islet of home soil to American students. Here they find their regional and university papers alongside the New York Times (the Amsterdam edition is provided free of charge by the U.S. government), Life and Newsweek. Here they have a place to write their letters or bring their girls for a chat. Most of the American students at the Hebrew University summer semesters are permanent guests at Beth Hillel. Those who come for a full year, under the accreditation scheme approved by U. S. universities, often write letters on their return reminiscing about good times spent at Hillel.

The Jerusalem Beth Hillel is sponsored by Hillel in New York City, and the local B'nai B'rith chapter has no say in its management. Some attempts by Israel's Grand Lodge a few years back to impose their policies on Hillel were turned down — politely but firmly.

A local advisory committee has been formed since, containing no B'nai B'rith officials as such but faculty members of the Hebrew University as well as prominent citizens of Jeru-

salem including, for instance, Edward E. Gelber from Canada who is a member of the National Hillel Commission. The building committee of Hillel is headed by Isaiah Braude, another prominent citizen of Jerusalem.

SOMETIMES Hillel goes in for the subject of interreligious understanding.

Recently a group of 40 priests who study archaeology in the Old City of Jerusalem attended a reception given by the Hebrew University. A fortnight later Monsignor Franceschi, publisher of the Catholic "Criterio," which appears in the Argentine, delivered a lecture on Christian-Jewish understanding. The front row was occupied by a dozen nuns in their habits who had come from the Old City across the armistice line. Then again Eliezer Livneh delivered a lecture on the "Spirit of Buddhism."

With its mixture of chamber music and Jazz, Jewishness and Western Culture, Beth Hillel has become one of the best-known and best-respected institutions in Jerusalem.

For adults it is a pleasant addition to Jerusalem's halls of wisdom. For students it is the answer to many a prayer.

IT'S THE TRUTH!

By SAMUEL DEUTSCH
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A PORTION from the Jewish ritual at services has been adopted by the Christians in their religious services. It is the Hebrew "kedusha" (sanctification) . . . which is recited as part of the "shmoneh esreh." Christian liturgy has incorporated it into their "Sanctus," or the "thrice holy!"

THE FIRST mayor and one of the founders of the city of Montgomery, Ala., was a Pennsylvania Jew, Abraham Mordecai!

Three Sharp Readers Name Judge Proskauer

Sharp is the best adjective we can find to describe the three readers who guessed the Mystery Person the first crack out of the box.

The three needed only the first hint to name Judge Joseph M. Proskauer, former president of the American Jewish Committee, correctly.

The three are: Rose S. Dobkin, 130 Ft. Washington Ave., New York; Samuel Halperin, 23 Faculty Lane, St. Louis, Missouri, and Sandra Schwartz, 1314 Potomac Ave., Hagerstown, Maryland. The trio will divide the \$25.00 first prize among them.

The first hint for the new contest is:

PROSKAUER

The new Mystery Person was at one time a newspaper reporter.

The rules are: The Mystery person will be a living Jew, who has been identified in some way with the Jewish community. The Mystery Person may be a man or woman and can live in any part of the world.

Prize money is \$25.00, but each week a new hint will be given, while the prize money will be reduced by \$5.00 until the final week when only \$5.00 will be offered.

Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, Aug. 13 (or Tuesday, Aug. 14, if the reader lives west of Denver, Colo.). In case of a tie, the prize money will be divided equally among those answering correctly. Answers should be addressed to The Mystery Person Contest, National Jewish Post, Post Office Box 1633, Indianapolis 6, Indiana.

MYSTERY PERSON CONTEST

National Jewish Post
P. O. Box 1633, Indianapolis 6, Ind.

The name of the Aug. 10, Mystery Person is:

Name of Contestant _____
Address _____
City _____ State _____

Looking Backward

20 YEARS AGO — 1936

Speaking to a mass meeting of 1,100 persons, film star Eddie Cantor declared that he and his family had received so many threats from Los Angeles Nazis that he was being accompanied by a bodyguard wherever he went . . . Six thousand Germans gathered at Camp Siegfried, N.Y., to hear Walter Knappe, secretary of the German-American Bund, declare that Governor Herbert Lehman would not be "supported by Germans in New York state because he is a Jew" . . . Delegates from 32 countries took part in a World Jewish Congress convention in Geneva, to discuss immigration to, and the rebuilding of, Palestine.

15 YEARS AGO — 1941

Britain's Prime Minister Winston Churchill reaffirmed the establishment of a Jewish national home in Palestine as British policy . . . One hundred fifty Jewish women in Paris held a hunger demonstration in protest against inadequate relief given Jewish women whose husbands were interned in labor camps . . . the Vichy government agreed to permit Nazi Germany to send 5,000 Jews from Nazi-held Poland to the French island of Madagascar.

10 YEARS AGO — 1946

A full British division, supported by tanks, armored cars, Iraqi delegates to the UN,

Israeli Paraplegic Wins World Title

LONDON — Israel may not win any laurels in the forthcoming Olympic games, but it already has won its first prize in the Wheel Chair Olympics held here. The contests, in which 19 countries entered contestants, are limited to paraplegics, those paralyzed from the waist down. Itzhak Khanovitch, a former Israeli soldier and a member of an Israeli kibbutz, won the swimming title, after competing in four heats.

The only other Israeli entered, Joseph Shukrum went to the semi-finals in table tennis.

and heavy machine-gun carriers, invaded Tel Aviv in a four-day wartime occupation . . . 6,500 "illegal" immigrants arrived in Israel in one week . . . for the first time in centuries, Jews were forbidden to visit the wailing Wall . . . 1,800 Jews in Berlin who were converted to other faiths during the Nazi regime asked for readmission to the Jewish faith . . . thousands of anti-Semitic demonstrators descended on the Jewish community of Miskolc, Hungary, 80 miles from Budapest.

FIVE YEARS AGO — 1951

The United Nations Palestine Conciliation commission formulated new proposals for peace between Israel and the Arab nations . . . the United Nations Security council submitted copies of a resolution calling on Egypt to desist from interfering with Israeli-bound ships and cargoes passing through the Suez canal to Israel, Egyptian,

I THINK AS I PLEASE

A Hazen Oif Shabes?
If He Can Be Found

By CARL ALPERT

HAIFA—I sometimes wonder at the justification for all the organizations in American Jewish life—each one with its membership lists, its dues collections, its officers, its letterheads, its salaried officials, and its various excuses for existence. No doubt many do serve vital and valuable purposes, but every once in a while something occurs to make me question this or that organization. Something of that sort happened recently.



ALPERT

Let me tell the story in chronological order, just as it happened:

Many, many months ago a sailor on an Israeli cargo ship was lounging around the water front in a Russian port. His ship was discharging its cargo — oranges, I think — and he had some shore leave. He was approached quietly by one of the Russian dock-workers who, making sure that no one was around, engaged him in conversation in a hesitant Yiddish.

In short, the Russian was trying to establish contact with a branch of his family which had emigrated to the United States almost 40 years ago. Contact with American Jews seemed an impossibility to him at the time, and he sought out this Israeli sailor as his one contact with the Jewish world. The information was brief. Try to find a hazan, a cantor, by the name of Joseph Schwartzman, who 40 years ago had gone to America. Or perhaps his descendants. The Russian longed for contact with this missing branch of his family.

The sailor duly noted down the information; he recorded the name and address of his new friend, and sailed off for Israel. No doubt there are agencies which engage in this task of locating missing relatives, and do it very well, but the Israeli sailor knew of none of these. A relative in America? Perhaps an American can help. And so it was that the request reached me.

I found in my lists a "Jewish Ministers Cantors Association of America," located at 236 Second Ave., New York. Surely this is the body that can help, I thought, and so I wrote to the Association, asking their help in locating Schwartzman, or his family, and added that I had a message from relatives in the Soviet Union.

The weeks flew by, and then the months, but there was no answer from the association. My letter had not been returned, and so I had to assume that it had reached its destination. Perhaps the association had gone out of existence? Or could it be that they were too busy collecting dues from their members to pay any attention to something like this?

Almost three months later, I sent a second air-mail letter, repeating the information, and courteously asking for an acknowledgment. Five weeks later I got a reply by surface mail. Eagerly I opened the envelope which bore the name of the association imprinted on its front. Out fell—my own letter of reminder! A second glance revealed, however, that someone had thoughtfully typed a few extra lines at the bottom:

"We regret to advise that we have no record of a Cantor Joseph Schwartzman as being a member of our organization, and therefore do not know of his whereabouts." The lines were undated and unsigned. The anonymous correspondent gave no hint of any interest or any desire to be of help. I was dismissed as someone who was merely a nuisance.

Granted that this is like looking for a needle in a haystack, at least the association can show a little initiative, a little ingenuity, a little desire to render service to a cantor, not to mention a fellow Jew.

Perhaps there are hazanim or members of their family who read this. Perhaps they pay dues to the association, and might like to know of the services rendered. It is even remotely possible that someone may remember an old hazan Joseph Schwartzman, and may know of the whereabouts of his children, if the old man is no longer alive. Perhaps we can yet do a mitzva, despite the disinterestedness of the Jewish Ministers Cantors Association of America.

Says 200 Jews Leave Morocco Weekly

LONDON—The Jewish Chronicle, which now have been banned by Israeli authorities. This ban has trapped here has reported in a dispatch from Casablanca that 200 Jews are leaving Morocco weekly for Israel. The paper said the Jews leave with individual visas instead of the blanket visas for Israel.

Jewish Women Outfit
Room For YWCA

SALT LAKE CITY (NJP)

—Jewish women of this city have outfitted a room in the new Young Women's Christian Association building here.

In thanking the women, Mrs. I. A. Clayton, chairman of the YWCA furnishings committee, wrote: "I hope you realize, too, that our appreciation reaches far beyond the actual financial help you have sent; for it is this spirit of civic responsibility and willingness to help those residence girls who come to us to find a 'home away from home,' which makes us especially grateful."

Mrs. Louis C. Zucker and Mrs. Adolph H. Fink, both former members of the board of directors of the YWCA served as co-chairmen of the committee to raise the funds for the project.

Straw Meets Heat;
Heat Beats Retreat

BEERSHEBA, Israel — So comfortable and air-conditioned like, even in the record-breaking heat Israel is experiencing this year, is a bungalow made of woven straw mats erected last month in Eilat, that Oskar Friedman, its builder, is planning to erect 20 more.

Friedman, a skin-diving and spear-fishing expert from Belgium, who came to Eilat 18 months ago, this summer decided to "beat the heat" the way the Polynesians do. He, therefore, made himself a straw home, including a bedroom, shower, and whatever other conveniences he felt he needed.

The straw village he is now planning, for south of Eilat, will have a restaurant, a bar, and, possibly, facilities for dancing and entertainment.

S. Dubiner of the Cargal Co. will assist him in financing the project.

Straw for the first bungalow was brought from the Galilee, but Friedman hopes in the new construction to use straw from near Eilat and Ein Radian.

BURMA INTENDS TO BUY

HADERA — Burma intends to buy Israel tires, paint, glass, and other goods, according to a statement by U Tun Thaung, director of the Burmese deputy prime minister's office, who came to Israel recently to complete arrangements for a trade agreement.

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Your Name

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH



DEAR MR. PEARLROTH: I would really appreciate it if you could let me know the derivation and meaning of my family name Hennenberg. I was born in a town in Poland by the name of Oswiecim, in Germany (Auschwitz).—JACOB HENNENBERG, Cleveland Heights 18, Ohio.

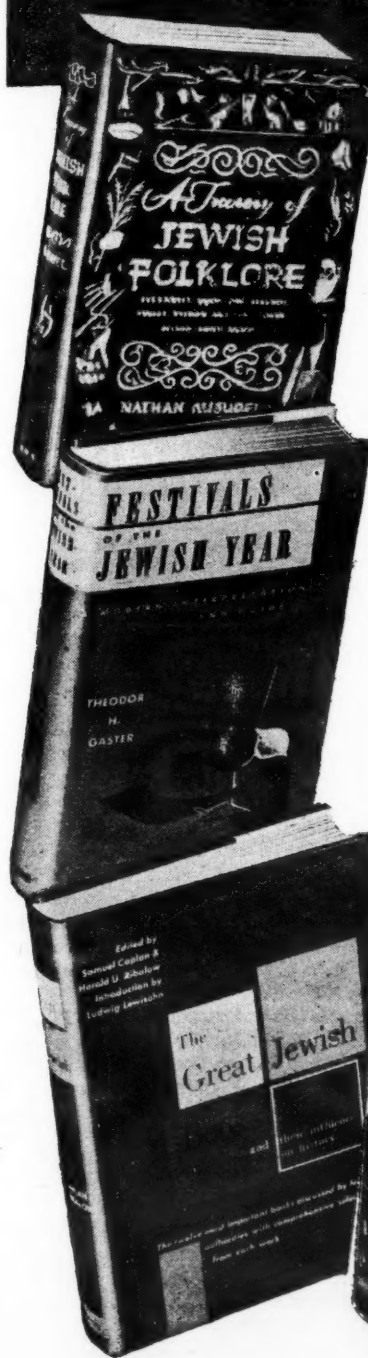
HENNENBERG is derived from the name of the colony of Henneberg near Ratibor in what was formerly Prussian Silesia. It is only a few miles from Oswiecim across the (former) Galician border. The colony consists of 26 settlements from one of which your ancestor must have migrated. The "Henne" in the name has no reference to Anna, but to the German name "Heinrich" (Henry).

DEAR MR. PEARLROTH: Will you be kind enough to tell me the origin of my name. My name is Manba. I was born in Bobruisk, the state of Minsk, in Russia. Hoping to hear from you at your earliest convenience.—BEN MANBY, Los Angeles 36, California.

MANBA—more correctly Menbe—is a very interesting Jewish family name. It is composed of the two initial syllables of the Hebrew phrase "MENukhutho B'Eden" (He Rests In Paradise) which is often applied to a deceased person of prominence. The person in this case was a prominent ancestor of your family often mentioned in conversation. The frequency of this reference led to its adoption as a family name in 1804.

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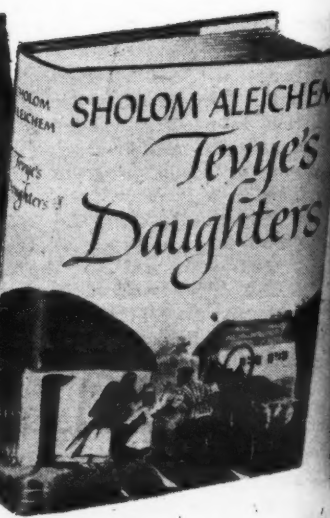
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WOMEN'S VIEWPOINT . . .

By HELEN COHEN

If No Mixed Seating,
No Mixed Weddings, Etc.

FIRST LET us read a letter that was sent to the Freedom of the Press section that I felt should be printed right here with my answer:

Editor, National Jewish POST:

I refer to Mrs. Cohen's article "Women's Rights an Empty Victory" of July 27, 1956. Now please don't think there is anything personal in this criticism. In fact, I consider Mrs. Cohen to be a sincere advocate of certain forms of Jewish life on the American scene. I could not, however, fail but notice a basic inconsistency between her evaluation of a woman's rights on the social side as opposed to that of a religious nature. But in Mrs. Cohen's words, "Let's get down to cases."

If I may take the liberty of summarizing Mrs. Cohen's article, her contention is that while the past years of Jewish life may have been a little unfair to the young Jewish women,

there was a great deal of basic happiness and security. Many "grounds for divorce" today, used to be taken much more philosophically and good-naturedly in "the old days." Mrs. Cohen questions the present arrangement, ending, "I'll take grandma's security any time."

I take exception with Mrs. Cohen on only one point. Let's look at the synagogue structure she suggests. She claims it's an insult for the women socially to be separated in any way. But in synagogues where this practice has been accepted, can it be truthfully said that the women are flocking to the services? Is it truthful to claim that the services retain the old and beloved feeling that our grandparents experienced and cherished? Furthermore, is the slogan of "the family that prays together stays together" true? The available statistics show that the Jewish divorce rate is on a very un-

happy rise. Somehow, I cannot understand how it is derogatory for a woman to sit in the balcony of a synagogue. I cannot believe that our grandparents did this out of any disrespect for her.

No; I agree with Mrs. Cohen. There was something about the Jewish past that was secure, pleasant and real. Perhaps our grandfather could not understand it in the light of our modern sociological theories, but then again, some of our most cherished ideals defy proof. The genius of their mystery may be their beauty. I sincerely hope that we will return to some of these hallowed and cherished methods.

NORBERT WEINBERG

READER WEINBERG evidently is a subscriber of long standing. It's been several years since I spoke about the separation of the sexes in the synagogue. Matter of fact, at that time it was I who accused the traditionalists of being inconsistent.

If they were going to follow through logically, the sexes should be separated among traditionalists, I thought, in many other areas than they are today. For instance, at parties, wed-

dings, movies, in offices and other business establishments, beaches, and parks.

The important idea in Jewish tradition was for man to avoid unholy and immoral thoughts and actions at all times, and the most efficient method, they concluded, was for man to avoid women other than his wife. Personally, I am more and more willing to admit the wisdom of this practice. The temptations, the licentiousness, the broken homes, that result from today's close mingling of the sexes, if it could be measured, must be frightening. The married executives who fall for their secretaries; the married doctors and dentists who find their nurses irresistible; and in the movie industry the married actors who succumb to their latest leading lady or to the promising starlet of the hour, well . . .

MY POSITION, then, is that, while I prefer the former way of doing things, the plain fact is that the sexes do mingle in daily life among all branches of Jewry today, and since they do so outside of the synagogue, how can it be less acceptable within its walls. One might even present the argument that of all places, since one is on one's best

behavior in the house of worship, it would be the most acceptable place for mingling.

As for my being inconsistent in on the one hand admiring some of our traditions and on the other calling for changes, I should think it only makes sense to try to hold on to what is good and discard that which has been proven meaningless or worthless. If reader Weinberg has dipped a bit into our history he should know that more than a few customs have been dropped by the wayside through the centuries.

Jewish Communists
Challenge Red Acts

LONDON (NJP) — Jewish Communists in England are showing signs of rebelling over the news of liquidation of the Soviet Jewish Anti-Fascist committee.

In an editorial, the Jewish Clarion, Jewish Communist paper in England, asks how, against the background of the emancipation of Soviet Jewry, can the present suppression of Jewish culture and execution of leading Jewish citizens be understood.

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WHAT FOODS THESE MORSELS BE

Home-Made Pickled Fruits, Vegetables Lend Flavor, Nostalgia To Holiday

By SARAH LIEBER

From now on the balabosta will be thinking in terms of preparing some jars and crocks of homemade pickles to store up for the holidays, so soon to come, and for the busy season ahead.

Many of the fruits and vegetables now at their best or soon

I REMEMBER with mouth-

watering nostalgia the spicy pickled peaches my mama served to guests and family on special occasions when I was a little girl. They were delightful to look at, and a wonderful accompaniment with roast beef or chicken. Bobba made a special green-pepper relish which we loved to eat right out of the jar. A neighbor liked to send in her special cucumber slices. Good memories, all these maholim.

There are a few special rules to follow for success in making pickles.

ALWAYS SELECT fresh, firm fruits and vegetables. As little time as possible should be allowed to elapse from picking to pickling. Follow the measurements accurately. Too much or too little of the preserving salt or vinegar will alter the product, often adversely. Use aluminum, stainless steel or enamel utensils. For brine pickles, use coarse, pickling salt rather than table salt. Use a good grade of vinegar, preferably a pickling vinegar if it is obtainable. Use whole spices rather than ground spices. You may tie them up in a cheesecloth or muslin bag if you don't want to see them in the jar. And, as in other preserving, remember that small batches yield best results, both in the product, and in the wear and tear on the cook.

PICKLED PEACHES

- 18 medium clingstone peaches
- 36 whole cloves
- 2 cups sugar
- 2 cups cider vinegar
- 3 sticks cinnamon.

Blanch and peel peaches. Stick two cloves into each. Cook vinegar, sugar and cinnamon together in a large kettle. When the syrup begins to boil, drop in the peaches one at a time. Reduce the heat and boil slowly for 10 minutes. Pack the peaches into hot, sterilized quart jars. Pour in syrup to ½-inch below the top of the jar. Seal. Yields two quarts.

PEPPER RELISH

- 12 green peppers
- 12 red peppers (sweet or hot as preferred)
- 12 small onions
- 2 cups white vinegar
- 2 cups sugar
- 3 tbsps. salt

Wash vegetables. Remove stems and seeds of peppers. Chop peppers and onions in a wooden chopping bowl, or run through food chopper using coarse blade. Cover with boiling water and let stand five minutes. Drain. Add vinegar, sugar and salt. Boil rapidly for five minutes. Pour into hot sterilized jars. Seal at once.

CUCUMBER SLICES

- 12 young cucumbers (1½ inch diameter, 5-inch length)
- ¾ cup white vinegar
- ½ cup sugar
- ¼ tsp. salt
- 1 green pepper, seeds removed, chopped fine
- ½ cup celery chopped fine
- 2 white pickling onions, sliced very thin
- 4 bay leaves
- 4 sticks cinnamon

Wash the cucumbers, but do not pare them. Slice ½ inch thick. Combine vinegar, sugar and salt in a large kettle and bring to a rapid boil. Add the cucumber slices and other vegetables, and cook over moderate heat until the liquid bubbles up over the vegetables. Pack at once into hot sterilized pint jars. Add one bay leaf and one stick of cinnamon to each jar. Seal while hot. Yields four pints.

EASY KOSHER STYLE DILL PICKLES

For each quart jar use as many medium-sized firm young cucumbers as can stand upright in the jar. Be sure each cucumber is thoroughly washed and unblemished. Pack a generous amount of fresh or dried dill in each jar, including seed heads. Add 1 tbsp. coarse salt, 4 cloves of garlic and ½ tsp. mixed pickling spices. Fill with cold water to the top, making sure there are no air bubbles. Seal tightly. Let stand in a cool, dark place at least two weeks before opening.

A Word To The Wives

When using last year's jars for pickling or canning, be sure to get new rubber rings and

Digest of the Yiddish Press

5-Story Jewish Memorial Rises In Paris

By RABBI SAMUEL M. SILVER



A massive (five-story high) structure is being completed in mid-Paris in memory of the six million victims of Nazidom. To be known as the Monument to the Unknown Jewish Martyr, the huge marble and granite building will contain a crypt, illuminated walls, a huge eternal light, inscriptions recording the heroism of fallen Jews (to be etched into the walls, as in the Lincoln monument in Washington), an auditorium, a museum, and an archival room with thousands of mementos of Jewish suffering.

France's President Rene Coty asked for the honor of serving as chairman of the dedication ceremonies planned for Tuesday, Oct. 30. Said the president, "We are thankful that in the heart of the French capital there will rise this memento which will not let us forget one of the greatest of human dramas."

The Forward's Paris correspondent, Abraham Shulman, examined the almost-completed structure and writes breathlessly of its awesomeness; it was awarded a special prize at a recent international conference of artists.

Honored guests who already have accepted invitations to attend the dedication are Winston Churchill, Eleanor Roosevelt, Queen Elizabeth of Belgium, Guy Mollet, most of Europe's foreign ministers, Iron Curtain bigwigs (one part of the monument will honor the battlers of the Warsaw ghetto), and Nachum Goldmann.

lids. The smallest nick or imperfection can cause spoilage.

If the jars are turned upside down after sealing, the contents will be better distributed.

Use slightly under-ripe fruits for pickling, fully ripe for jelly or canning.

Be sure that there are no specks and spots on the vegetables or fruit you use.

Jews Are Urged To Dry Their Tears

When Asher Ginsberg saw Jews weeping at the Wailing Wall he wailed that the wallers represented the decay of Judaism as well as the wall. He urged Jews to cease their weeping and to revive their faith and their land. He called for the rehabilitation of the Jewish mind as well as of the soil of Palestine. He wrote his first essay at 33 and tenaciously clung to one literary string throughout his life, which began in the Ukraine, continued in Odessa and London and ended in Israel.

His lifelong theme was: Jews without learning or dignity are self-enclaved. Saluting Ginzberg on the 100th anniversary of his birth, A. Mennes of The Forward proves that the founder of cultural Zionism, the great, friendly adversary of Herzl (who saw in Zionism the quest of an asylum for the oppressed) was one in a million and not just Ahaq Ha-Am (one of the people) as he modestly dubbed himself.

Television Portrays 2d Generation Jew

Praise for a recent television drama called "The Partners" comes from the Day-Journal's M. Swerdin. The story deals with an Americanized son who becomes his father's partner and then insists that the business be run so strictly that the father (Luther Adler) lacks cash to help out his daughter. He thereupon rings up "No Sales" and pockets the money to give to the daughter. The son discovers the deception and charges his own father with thievery.

The melodramatic climax is softened with a happy ending. The play was a "stirring segment of American-Jewish life," declares Swerdin.

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Minister Community Church, New York

ABOUT DR. HOLMES — The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church, New York City, is one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, has made him a unique figure in



ministry and political life. He has served the Community Church since 1907, and his pulpit and forums have won a great host of adherents. He is a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes is a graduate of Harvard University and its Divinity School.

By **DR. JOHN H. HOLMES**

IN SPEAKING to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical instructions — very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

LET ME begin what I have to say this morning with Jesus, who is the center and soul of Christian faith.

Joseph and Mary were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day . . . and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel. . . . It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. . . .

SO MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements

the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts—the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and were the basic part of our native literature. Saying so, of course, does not make it so!

THESE poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from? Why, from the Jews—more specifically from that generation of Jews which suffered the tragic experience of the Exile.

IN THE ANCIENT times, among all peoples, there was no church, or congregation, as we know it today. The centers

of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodical intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected?

The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregating of men and women for the holy purpose of religion.

IT WAS THUS, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny.

But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

BUT THESE churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship — the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

IT IS TRUE that the Jewish Sabbath is the last day of the week — traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre . . . and saw that the stone was rolled away" (Mark 1:3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian

Sunday is the rebirth of the Jewish Sabbath — the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught—were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

THIS QUESTION reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus—that the Nazarene was one of the most unoriginal men who ever lived.

AS A YOUNG and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said — or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights—in his discernments of truth in unusual circumstances, and in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration: "Verily, this man was the Son of God." But in the ac-

(Continued On Next Page)

Christianity's Debt To Judaism

CONTINUED FROM PRECEDING PAGE

tual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see if I can make this plain:

ON NEW YEAR'S DAY, 1946, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christians nor Jews in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions — Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition."

BUT THE LORD'S PRAYER—this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not.

The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Tal-

mudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

NEXT ONLY to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth"—turn to Psalm 37:11. "Blessed are they that hunger and thirst after righteousness, for they shall be filled"—turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance — his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye,

and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

IF I WERE asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue. . . . Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own.

To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. . . .

ALL THIS he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel. . . . So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith.

What wonder, therefore, that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later

and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector?

The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand in the snarl may be unraveled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharg-

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ing an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be a large payment on the debt.

LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us . . . to bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power — and this debt which must be paid!

I KEEP THINKING, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims:

"Nathan, you are a Christian. Yes, I swear. You are a Christian — better never lived."

To which the big-hearted and wise Nathan replies:

"Indeed! The very thing that makes me seem a Christian to you, makes you a Jew to me."

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BOOKS AND RELIGIOUS ARTICLES

AUTHOR USES STAMPS
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THE HISTORY OF ISRAEL'S

POSTAGE STAMPS, by Har-

old U. Ribalow, \$3 (Twayne).

This is almost a history of ancient

and modern Israel, as the

author employs stamp issues to

dilate on the circumstances each

represents. The festivals, the

ancient coins, the cities, Zi-

onist endeavors and proj-

ects, martial recollec-

tions, the land, the Hebrew

university and other institu-

tions—all help form the excel-

lent Ribalow text. The person-
 alities cited include Zionist pio-
 neers, through Herzl and Bialik,
 to contemporaries. There are
 photographs of stamps to the
 current year, a bibliography, and
 sufficient excursions to illumina-
 te the spirit of both the land
 and the faith of Israel.

CONFERENCE ON THE WRIT-
ING OF REGIONAL HIS-
TORY.

Herein are published the pro-
 ceedings of a conference held in
 Cleveland Dec. 1, 1955. It was
 convened by Western Reserve
 university, the Western Reserve
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 can Jewish history center of
 the Jewish Theological seminary.
 The center is another of the
 projects sponsored by Louis M.
 Rabinowitz; it is headed by Al-
 lan Nevins and Moshe Davis.
 The papers and comments in
 the proceedings are designed to
 further the many projects to
 perpetuate the stories of Ameri-
 can Jewish communities; and
 there is a beginning of the com-
 plete account of Cleveland Jew-
 ry.

A pamphlet on the Jewish
 community of Miami Beach ac-
 companies these minutes. It was
 capably written by Rabbi Irving
 Lehman and Dr. Joseph Rap-
 port.

THE COMPLETE STORY OF
 TISHREI, by Nissan Mendel,
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Oddly enough, Dr. Cohon's ef-
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 Sermon on the Mount" actually
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 pletely antithetic to Judaism.
 This would account for Chris-
 tian ideas of original sin, mar-
 tyrdom for its own sake, asceti-
 cism and New Testament mis-
 statements, such as that intimat-
 ing that Judaism teaches hatred
 of enemies, or that braggart
 Pharisees pray loudly in the
 streets.

That, of course, all rational
 and ethical New Testament
 ideas were current among biblic-
 al Jews, and in later rabbinism,
 is known to all. Jews turn from
 pagan and Hellenic excrescences
 and survivals. To say, therefore,
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THE EDITOR'S CHAIR

The POST continues to be challenged on its editorial position, and as we've stated before this is a healthy process. Although we believe a newspaper's integrity is established over the years, we don't believe that the paper's reputation should ever be such that people fear to attack it.

But in any event, our readers hardly fear to accuse us, as the letter below shows, if those in the Freedom of the Press section almost weekly weren't sufficient proof.

Gentlemen:

I received the request for the renewal of my subscription. Please be advised that I have recently notified you regarding same and desire my subscription renewed. I also asked you to send a gift subscription to Mr. Maurice Friedman of New York City. Please advise if you have received the previous renewal and the gift subscription.

I want you to know that I enjoy reading your very fine paper every week. I particularly enjoy the objectivity of your front page. I am sorry that I can't say as much for your syndicated columnists. This is more than made up, however, by your letters to the editor. It fascinates me to read, occasionally, comments written by people whom I know from all parts of the country.

I might suggest an avenue of expansion for you. There is a large group in the United States of American-born Jews of Orthodox directions. Outside of certain house organs of the various Orthodox organizations, there is nothing that they can look to for sources of information.

You have occasionally been helpful in this regard but much of your material is colored by the Conservative approach. Please either be a little more objective or possibly obtain the services of someone oriented to the Orthodox point of view for some editorial or syndicated column type of work. I think your subscriptions will increase materially if you do this.

JEROME W. KELMAN
Detroit, Mich.

Dear Mr. Kelman:

Thanks very much for your kind expressions about The POST. In your second paragraph you mention that you don't hold our "syndicated columnists" in very high regard. The POST has no syndicated columnists and everybody that writes for us writes exclusively for The POST. This is why the cost of producing our paper is so high, but it also accounts for the fact that the paper is read with considerable interest.

You are entirely wrong on one point and that is the attitude of The POST towards either Reform or Orthodoxy or Conservatism.

I recently had a letter from a subscriber in St. Petersburg, Fla., who, on returning from a regional B'nai B'rith convention relayed the information to me that there was some discussion of what some people considered the critical attitude of The POST towards the B'nai B'rith.

The only grain of truth to any such conclusion is that The POST is essentially an opposition paper albeit a loyal oppositionist. We criticize B'nai B'rith or Reform or Orthodoxy or the American Jewish Committee or the American Jewish Congress and we never worry about what people will think about us.

I should say this—that anybody sincerely interested in Judaism can hardly be anti-Orthodox.

GABRIEL M. COHEN
Publisher

WHAT DOES THE COMMITTEE PROPOSE?

There are two crucial problems which require the thinking of the best minds in world Jewry.

One is the plight of the Moroccan Jews, trapped as they are in indescribable poverty and without real hope for any kind of fruitful existence by the recent edict barring mass emigration.

The other is the future of the Jews of Russia, newly revealed by the several inspection tours of American rabbis.

Because there is no available machinery for discussing any possible course of action in these two critical situations, whatever will be done is left by default to the World Jewish Congress and Dr. Nahum Goldmann.

Dr. Goldmann, recognizing the chaos that exists in world Jewry, has sought to turn over to a qualified world Jewish body discussion and consultation whenever problems of such magnitude as these arise. But formation of such a body has been stymied, as have some attempts for unity in the American Jewish scene, by the American Jewish Committee, which although it is not the one most important Jewish body in the United States, because of its pivotal position as between the Zionist groups and the anti-Zionist groups wields a considerable balance of power.

From our view, the Committee is defeating its own purpose by its stand.

This is not the Committee's private business, for the consequences to Jews, whose very existence is endangered, can make the difference between life and death, between a life of freedom or a life of suppression.

The Committee stated its position clearly and without equivocation. It fears the establishment of a world Jewish body that might be considered by

non-Jews, and presumably by Jews, too, as setting up world machinery for dictating international action by Jews. This seems to us to be raising up a bogeyman, but the Committee has a right to its view.

Although here are two areas of the world in which the lives and the future of Jews are involved, you can search throughout the United States Jewish community and you will find not one word being written, not one speech being made, nor one meeting being held, about them. There is one exception, and that is those areas where funds are being raised, and here the discussion takes only one course and is one-sided by its very nature, and is not at all directed at seeking some course of action, unless you interpret the giving of money to alleviate the plight of Jews as a course of action.

But now that it has expressed its criticism of Dr. Goldmann's plan, what proposals does it have for some kind of joint action when, as in the case of Hitler and Nazism, or as in the two cases now confronting the Jewish group, for doing something other than throwing them into the lap of Dr. Goldmann, or letting them take their own course by default?

(After this editorial was written, Abraham S. Hyman, executive secretary of the World Jewish Congress issued the statement describing the projected new organization, which is published elsewhere in this edition. The POST pointed out editorially several months ago that the Jewish community at large had had no opportunity to discuss intelligently the projected new organization because the plans for it had not been made public.)

WHAT DR. YORAN SHOULD DO

We can understand the predicament of Dr. Ezra Yoran, Israel's minister to The Hague, where a monument will be unveiled to the memory of Spinoza on the tercentenary of his ex-communication.

Spinoza, although one of the great minds of the Middle Ages, is still anathema to some Jews, and when recently it was suggested that the "herem" (the ex-communication) be removed, there was stirred up not an inconsiderable hornets' nest.

It is one thing, however, to seek to undo history, and something else again to understand the actions of history.

Today, Jews are and should be proud

to include Spinoza as one of the great Jews. If in his day it was found necessary to ex-communicate him, that may be unfortunate or not depending on how you look at it, but in 1956 Spinoza would not have been ex-communicated by any Jewish congregation. Rather the chances are that he would have been made president of most synagogues or temples.

We recommend to Dr. Yoran that when Sept. 3 rolls around he take his place among those who pay tribute to the memory of the great philosopher, unorthodox (as a thinker) though he was, who left the impression of his vast brain on modern civilization.

SMALL COMMUNITY SHOWING THE WAY?

The action of the Orthodox congregation in Charleston, S. C., in retaining the interior of its historic and tradition-laden synagogue for its up-to-date, air-conditioned structure is a beautiful tribute in this modern day when the rush is to everything new.

But for Congregation B'rith Sholom Beth Israel this respect to tradition is not solely an empty gesture which is only a facade.

As the news story in last week's POST testifies, the congregation is starting an all-day school, and is strictly Orthodox one hundred years after its founding, when its original members resented the introduction of modifications by the Reformers in the old congregation. And, we can assume, although the news story does not say so specifically, that even the separation of the sexes

at worship, the mehitza, is being incorporated also into the new structure.

It would be interesting to know, and in a future issue we hope to tell you, in view of the fact that here is Orthodoxy presumably prospering not in a large Jewish community like those in the East, or even Chicago, but in a small Southern city, whether Orthodoxy in Charleston has felt the inroads of non-kosher foods and of riding to services on the Sabbath and other profanations of the day as is unfortunately typical of Orthodoxy in other parts of the United States.

The news story gives us only clues to the answer to these questions, for we should be able to assume that a congregation which is doing the things that B'rith Sholom Beth Israel is doing, as unusual as they are, eschews also the other failings which beset adherence to Orthodoxy in mid-century United States.

Holy Day Services Set For Convention

PHILADELPHIA — When the Fifth International Congress of Ethnological Sciences convenes here during the High Holy Days, Jewish delegates will be provided with holiday services. The Jewish Times here declared recently.

The 500 scientists from all parts of the world will meet at the University of Pennsylvania museum.

SHOFETIM

On the Nature of Justice

By RABBI J. J. WEINSTEIN

Our tradition is justice minded. It believed that love, when converted from sentiment to action, became justice or that loving kindness when applied to a group became justice. And it was interested in the substance of justice—not merely its form. Thus it commanded the judges: "Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift, for a gift doth blind the eyes of the wise, and pervert the words of the righteous."

THE PRIESTS who were to serve as courts of appeal were to be freed from the necessary compromises of earning a livelihood. The community was to give them that security which would place them beyond the reach of overt influence. The law was to be clearly stated, written down and available to inspection. Witnesses were carefully examined and severely punished for perjury. No one could be found guilty of a capital offense on the testimony of only one witness and no one could incriminate himself for a capital crime. Nor was the government itself above the law. The king was instructed to abide by the written law. The law was sovereign.

EVEN IN the emergency of war, justice was not to be detoured. Consider these modifications of the draft:

"And the officers shall speak unto the people, saying: What man is there that hath built a new house and not dedicated it? Let him go and return unto his house, lest he die in battle and another man dedicate it . . .

"And what man is there that hath a betrothed wife, and hath not taken her? Let him go and return unto his house, lest he die in battle and another man take her . . .

"What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart melt as his heart."

CITIES OF refuge were to be established so that those who killed accidentally or unwittingly could find official sanctuary from the avenger of blood. This early sharp distinction between premeditated murder and unpremeditated is one of the truly great ethical achievements of the Mosaic Code.

Legal justice, important as it was, is not enough. There must be social justice.

THIS WAS the sacred role of the prophet. Even as the priest was the presiding genius of legal justice, so was the prophet the symbol and the voice of the communal conscience. The people were to avoid the easy seduction of the diviners, the soothsayers, the enchanters and the sorcerers. They were to heed the prophet, the forerunner, the truth teller, the man of God.

"A prophet will the Lord thy God raise up unto thee, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

It was the glory of Israel that in the checks and balances of the Judaic community, the prophet was set over and against the kings and priests on the one hand and the people on the other. Against the tyranny of power and the corruption of the mob, the prophets hewed to the plumb line of the law. They made Torah the life and the length of our days.

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Contents Jewish Agency Not Above Criticism

Editor, National Jewish POST: A fundamental right has been questioned in The POST's columns—the right to criticize. The Betar youth organization in the United States has embarked on a fund-raising campaign in this country for the villagers of Yinnon in Israel. On two occasions the character of this campaign has been questioned in the columns of The POST. A reader questioned the paper's printing of Betar's ad. In the July 15 issue a respected veteran columnist argued that criticism of Israel is an unhealthy phenomenon.

If we respect the idea of a World Zionist organization as propounded by Herzl it is our obligation to voice our opinions of contemporary events in Israel.

A Zionist longs for Zion, he identifies himself with Zion, and his attitude is not one of passivity but of active participation. We campaigned for the State, some of us fought for it, and now we are advised to "lay off," be constructive—give charity, offer resolutions. The POST's worthy columnist cannot understand that the Jewish Agency is not always a symbol of "ge-

rechtigkeit," that politics has played its role in this body, and it still does, and if we disagree we may criticize.

The columnist charges that Betar aims at the establishment of a totalitarian state—a conclusion reached supposedly because of Betar's "chutzpah" to dare question the Agency's integrity in their dealings with the Herut moshav of Yinnon. This is a serious charge to make, and behind it lies a veiled prejudice.

Twenty-three years ago Dr. Arlosoroff was murdered on the Tel Aviv beach. His last words were, "Not a Jew..." But the Revisionists were accused of the murder. The cry "Fascists" was popularized. On the basis of this blood libel Mapai gained control of the Jewish Agency. Twenty-two years later the founder of the Shai (Haganah's Intelligence Service), a former member of the Haganah high command, who was an officer of the political department of the Mandatory Police Force, Yehudah Arazi, spoke for the B'nai Brith lodge of Tel Aviv on the 22d anniversary of Arlosoroff's death. He confessed that two Arabs were the murderers, that this had

been known not only by the British, but also by the leaders of the Jewish Agency.

Yes, the Agency forgot about justice when the victims were Revisionists. On the eve of the last Israeli general election, this blood libel was discredited and, significantly, Mapai lost votes for the first time. How much space was given in the press about the breaking of the myth?

The Kastner case also brought the leadership of the Jewish Agency in question. The Central Rescue Board of the Jewish Agency, then in Istanbul, and the overseer of Kastner's activities as head of the Budapest Rescue Committee, was made up of our "leaders." Once again Betar has been accused. This is not unusual. But their fight will continue.

The charge of totalitarianism veils the epithet "Fascism." If the story of Yinnon is half as bad as charged, then it is Mapai who are the Fascists. Are we to be quiet? Is Israel to be a state wherein political considerations dictate whether a man eats or not? Who is the Fascist?

MOSHE SILVER
Durocher, Outremont, Quebec



Answers Charges Against Book

By M. Z. FRANK

Out of about 50 or so reviews of my book (all favorable on the whole) that have come to my notice, two find fault with my treatment of religion in Israel: Murray Polner, writing in The Churchman, thinks I have not paid enough attention to prayers; Elihu Kasten, in The Jewish Horizon of April, 1956, goes after me a good deal harder: "Mr. Frank's bias against the religious Jew in Israel is obvious both in the material he selected and in his personal comments." Now, that's a pretty strong statement. I wonder why other rabbis who reviewed my book never noticed it.

I GUESS my "obvious bias" requires some searching before it is found—and, perhaps a predisposition to look for it.

Rabbi Kasten makes a statement, which is entirely inaccurate:

"All Zionist groups are mentioned in some context. Yet the name of Hapoel Hamizrachi does not grace a single page in this volume."

It so happens that among the groups and parties which do not grace a single line in this volume (SOUND THE GREAT TRUMPET) are: The General Zionists; The Progressives; Ahdut Ha-avodah; Hashomer Hatzair; Hurel, and Mapai.

HOW COME that Rabbi Kasten, who writes well and has evidently read the book he reviewed, has made such an egregious misstatement? I can only guess:

In the mind of the average reader who is familiar with the Zionist and Israeli scene, any mention of the Zionist movement in general is merged with the concept "General Zionist" and any reference "Labor" is associated with Mapai, Histadrut, with a vague impression that somehow other Socialist groups also come in.

But Rabbi Kasten, I suspect, is a strongly partisan person with a partisan axe to grind. For instance, he says:

"The editor could have, for example, inserted an account of the significant military feats of Kfar Darom, Tirat Zvi and especially Gush Etzion during the War of Independence. These and other Hapoel Hamizrachi settlements set their stamp on... Israel Reborn."

I AGREE with the second sentence. But of that later. As to what "the editor could have inserted," there is no doubt that a small volume devoted to the War of Independence should include all those "military feats," just as it should include the

story of Negbah, of Eshel, of Nitzanim, of Daganiah and other places not mentioned in my volume.

But, in the first place, I did not write the history of the War—I only gave the War one brief chapter out of 15. In the second place, I compiled an anthology and used material that was available. I found a ready translation made of the story of Mishmar Haemek and included it.

The reader could not tell from it whether the kibbutz in question is Mapai, Ahdut Ha-avodah, Hashomer Hatzair or Hapoel Hamizrachi. But Rabbi Kasten, being party-conscious, assumes an ideological implication in the selection.

MY BOOK DEALS MORE thoroughly with the period between 1880 and 1939 than between 1939 and the present. I am now working on a volume that will emphasize the latter period. In that volume there ought to be room for Hapoel Hamizrachi (which played no part until the 1930's).

If Rabbi Kasten or anybody else will draw my attention to any readable work in Hebrew or English which gives a picture of life in a Hapoel Hamizrachi kibbutz, I shall be very grateful to him.

Mr. Richard Yaffe, reviewing my book in Israel Horizons, does not quite say he is disappointed because of not finding any descriptions of life in the Hashomer Hatzair kibbutzim, but practically hints it. Anyway, he wishes there was more in the book about kibbutz life. Well, so do I. But I think that what is needed is a special kibbutz anthology. How much ground, after all, can one cover in 400 pages?

I CONSIDER SOUND THE GREAT TRUMPET as merely a beginning—the first in a series of such books. There is a need, I feel, for a whole "Library of Israel."

All I tried to do in SOUND THE GREAT TRUMPET, is, as I said in my Introduction, "give a reasonably accurate bird's eye view."

Trinity Doesn't Trouble St. Louis

Editor, National Jewish POST: On July 10 you reprinted an editorial of Feb. 24 from the Southern Israelite (Atlanta) in which the editor, Adolph Rosenberg, protested futilely to the Southern Bell Telephone co. against the opening of a Trinity-exchange, which affected his telephone, every synagogue, and the home phones of most of the rabbis.

Here in St. Louis the new beautifully constructed Conservative B'nai Amoona congregation is located at 524 Trinity, and almost alongside, on the same street, is Harris hall, community center of the Reform Shaare Emeth temple.

LOUIS NEWBERGER
St. Louis, Mo.

PASSENGERS ON ZIM SHIPS
HAIFA — Of the 38,351 passengers carried on ZIM ships the first six months of this year, 16,285 were tourists and Israel residents and 22,066, immigrants, a spokesman for the ship company said here recently.

FREEDOM OF THE PRESS

Letters must be typed or printed clearly double-spaced, on one side of the page only and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The Post reserves the right to condense letters. No material submitted to The Post will be returned unless accompanied by a self-addressed stamped envelope.

SUGGESTS LETTERS TO FATHER WHO LOST SONS TO ARABS

Editor, National Jewish POST: It took up just a tiny space in your paper but it told a terribly tragic tale!

I am referring to the article captioned: "Marauders Kill Last Son of Grief-Stricken Father."

The article, as you will recall, told of the heart-breaking sorrow suffered by one, Emanuel Nutman, who lost both his sons and only children to Jordanian marauders; one son, three years ago, and the other, just a few weeks ago. Young Yohanan was only 28 years of age and the father of two small children.

His wife," so the account read, "was almost inconsolable."

Because of the immeasurable sympathy we Jews must feel toward the family of these brave young Israelis, I think it would be a fine thing to translate such sympathy into action, by writing to the father, Emanuel Nutman, a bookshop owner, and letting him know how great is our compassion and gratitude for the sacrifices his sons have made in the cause of Israel.

Surely, it is the very least we can do. While such letters may not, or cannot, lessen the grief, they can carry to the stricken Yohanan family a message of "thanks" from all over America and let it be known that "we care." Address: Kfar Saba, Israel.

In this, I am reminded of Lincoln's words to Mrs. Bixby, Boston, Mass., in 1864, who gave up five sons during the Civil War.

I quote, in part: "I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering you the consolation that may be found in the thanks of the republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom."

MRS. PETER E. GOODMAN
Bardstown, Ky.

Permit Reform In Israel Or Reject Reform Money

Editor, National Jewish POST:

The attitude and intransigence of the Orthodox rabbinate in Israel towards everything non-Orthodox is the height (or nadir) of intolerance and mulishness. I refer, of course, to the Dr. Nelson Glueck incident (NJP, July 27, '56). Fortunately, our loyalty to and love for Israel outweigh our disgust with our coreligionists.

The Orthodox rabbinate should, in all conscience, reject the leadership which Reform has given and is giving the Zionist movement; the millions which we have contributed to the United Jewish Appeal. It knows very well, however, that without this support, statehood would have been infinitely more difficult to achieve.

And this is the reaction it evokes! Freedom of religion in Israel for everyone except Jews! For shame!

Let me say for myself that, having come from Orthodox background, I have always been sympathetic and co-operative, even to acting as baal tefila and teacher in the absence of an Orthodox rabbi; always supporting the inclusion of Orthodox institutions in our Welfare Fund. Henceforth, I shall oppose them and close my ears to their appeals. I don't want them to be contaminated with our Reform lucre.

If Orthodoxy wants to isolate itself from K'lal Yisroel, so let it be. I shall be glad to assist. RABBI NORMAN H. DIAMOND
Springfield, O.

SCHOOLS BEGIN TO ORDER; FIRST SUBSCRIPTIONS IN

Editor, National Jewish POST: Please enter our order for 55 copies of your paper for our school year 1956-57. Address it to the high school of Temple Beth El, 5 Old Mill Road, Great Neck, N. Y. Also send by mail one copy to Mr. Sidney Casper, 99 Croyden Ave., Great Neck, N. Y., and charge this to our account.

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Secretary.
Temple Beth El,
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Editor, National Jewish POST: In preparation for the next season, I should like to order 38 school subscriptions of The National Jewish POST, to begin in September and run through May, 1957.

Will you kindly invoice and ship to Holy Blossom Religious School, care of Mr. Heinz Warschauer, Director of Education, Bathurst at Ava Road, Toronto 10, Canada.

HEINZ WARSCHAUER,
Director of Education.
Holy Blossom Temple,
Toronto, Canada.

Editor, National Jewish POST: Please enter 86 subscriptions for the Religious School of the Adath Jeshurun Synagogue to commence with the issue preceding Sept. 9, 1956, and to terminate with the issue preceding May 26, 1957.

JERRY BELENKER,
Executive Director.
Adath Jeshurun Congregation,
Minneapolis, Minn.

Soviet Official Says Hebrew Is Russian

Editor, National Jewish POST: Anent Leo Heiman's article on the subject of Prime Minister Ben-Gurion's mania to force the changing of foreign-sounding names to Israeli ones reminds me of a good story I heard in Tel Aviv, when I was visiting there a year ago.

The story was told by a cousin of mine, after I had the pleasure of meeting the widow of the late Dr. Schmuel Elyashiv, former Israel ambassador to Soviet Russia. I was not told much of Dr. Elyashiv's antecedents, except that his original name was Friedman, that he was from Russia, and of his very high esteem in Israel.

Apparently Dr. Elyashiv adopted this name from a contraction of the Hebrew words "el yashiv," meaning "to return." When Dr. Schmuel Elyashiv presented himself to then Soviet Foreign Minister Vyacheslav Molotov, as ambassador from Israel, Molotov remarked to him: "Funny thing about you Israelis. You left Russia with the perfectly Jewish name of Friedman and now you come back from Israel with the perfectly Russian name of Elyashiv!"

LEOPOLD N. SPERLING
Cleveland, O.

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It's Because Government Eyes Jewish Holdings Greedily

Libyan Jews Want To Stay, Libya Says Go

LIBYA (NJP) — While the Jews of other parts of North Africa are very much concerned with being permitted to go to Israel, some 3,000 Jews still living in Tripoli are afraid of official expulsion.

A recent report to the Jewish Chronicle of London told that there are clear indications that the Libyan government aims at

harassing Jews there to induce them to leave the country. According to the report, those remaining, of a population once over 15,000, are well-to-do and the government may be considering confiscation of their holdings.

Also, Libyan Jews wishing to travel may not return, and life for the Jews is becoming more unbearable as offices, shops and

warehouses belonging to Jews often are subjected to surprise raids and investigations. Frequently their goods have been confiscated.

Libyan blacklisting of foreign firms doing business with Israel has aggravated the situation, and requests by representatives of the local Jews to meet with government officials have not met with success.

Clash With Police Over Bus Ride

JERUSALEM (NJP) — A policeman was injured and 11 Natorei Karta zealots were arrested as a result of a clash with the police in Jerusalem last Saturday night.

The zealots had erected two roadblocks on the route used by the No. 11 bus as an act of reprisal against the Hamekasher bus co-operative. They charged that Hamekasher had deliber-

ately desecrated the Sabbath by running a scheduled bus to the Shores swimming pool in the Judean Hills.

When the police arrived on the scene in order to clear the road, they were met by a shower of stones thrown by a crowd of members of Natorei Karta and their helpers who were on nearby balconies. Reinforcements which were hastily summoned

restored order by detaining 11 of the troublemakers and removing the roadblocks.

Earlier in the day the police dispersed a group of 100 zealots who were demonstrating on the road leaving Jerusalem. The zealots are reported to have been throwing stones and spitting on passing automobiles. Some drivers, in return, threw cans of paint on the demonstrators.

CHICAGO OFFICE CLOSED

CHICAGO (NJP) — The Chicago regional office of the United Israel Appeal, formerly the United Palestine Appeal, is being closed. Charles Mishkin was the director of the office here for a number of years, and well known throughout the Midwest.

ALFRED LILIENTHAL DEFENDS NASSER

NEW YORK (WNS) — President Nasser of Egypt is being attacked by the French for his stand on Algeria and Tunisia, by Britain for his opposition to the Baghdad Pact, and by the United States "for not making" peace with Israel on Israeli terms," Alfred M. Lilienthal, counsel for the National Committee for Security and Justice in the Middle East, declared in a statement denouncing Western "hysteria" in reacting to Egypt's nationalization of the Suez Canal.

At the same time he disclosed that his committee will urge Republican and Democratic parties to adopt identical campaign planks calling for an agreement

between the Presidential candidates "to take the issue out of politics."

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